

couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go too; and so, after a little good-natured bothering, Wallace took his hat, and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first and went up in fine style. Then Herbie's went off and soon passed it, for it had a longer string; and both were far up in the sky.

"There, now?" said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet there isn't another kite in town that will begin to be a match for it."

"How is this? how is this?" said Wallace, "seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both little boys.

"Why, when a fellow says that he has the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town, we say his talk is all 'great I and little you.'"

Herbie looked at Georgie and blushed a little. The boys had great fun with their kites; and when they got home, and Wallace and Herbie went up stairs to put away the kite, Herbie said: "Well, my kite did beat Georgie's just as I told him it would."

"That is true," said Wallace, "but you said the other day that you liked Georgie, and didn't like him, because he was always telling how much bigger and better his things were than yours; and now, today, you are making yourself disagreeable to him by bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind."

So Herbie found out what Wallace meant, and he said to himself: "I don't mean to let the fellows hear me talking 'great I and little you' any more."

#### "I'll Pay You For That"

Religious Telescope.

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt her much. But the duck said, "I'll pay you for that!"

So the duck flew at the hen, but as she did so her wing struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" said the cat, and she started for the goose; but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his

leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was, and all because the hen accidentally stepped on the duck's toes.

"Hi, hi! What's all this?" cried the man who had the care of them. "I can not have all this. You may stay here," he said to the hen. But he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so all their good times were over, because the duck would not overlook a little hurt which was not intended.

#### Vacation Time

MARGARET E. SANGSTER

The grammars and the spellers,  
The pencils and the slates,  
The books that hold the fractions,  
And the books that tell the dates,  
The crayons and the blackboards,  
And the maps upon the wall,  
Must all be glad together,  
For they won't be used till fall.

They've had to work like beavers,  
To help the children learn;  
And if they want a little rest,  
It surely is their turn.  
They shut their leaves with pleasure,  
The dear old lesson books,  
And the crayons and the blackboards,  
Put on delighted looks.

So, children, just remember,  
When you are gone away,  
Your poor old slates and pencils  
Are keeping holiday.  
The grammars and the spellers  
Are as proud as proud can be  
When the boys forsake the school room,  
And the teacher turns the key.

—Harper's Young People.

## Our Young People

### CHRISTIANITY COMPARED WITH OTHER RELIGIONS—Acts 17:22-31

Topic for July 17.—A missionary topic.

The children of Israel were forbidden to study such a topic as this (Deut. 12:30) and many years afterward Nehemiah refused to hold a parliament of religions (Neh. 6:1-5). It is undoubtedly true that there is no need of knowing evil in order to do good or of studying falsehood in order to appreciate the truth since curiosity is so great in man that a little knowledge of evil pleasures tempts one to experiment further. A person who knows and thinks for himself may read infidel literature and use his knowledge of it to refute it, but very, very many are weak and such stuff only poisons their minds for life. It is so in the study of other religions. Of late years a great interest has sprung up along this line. As a result the few grains of truth found in the mass of rubbish in other religions have been exalted and many are inclined to compromise and go into federa-

tion with other religions instead of preaching Christ and him crucified, the source of life eternal.

"Vice is a monster of such fearful mien  
That to be hated needs but to be seen,  
But seen too oft, familiar with his face  
We first endure, then pity, then embrace."

It is no doubt true that other religions have had their place in the evolution of the world, and the times of past ignorance "God winked at, (Acts 17:30) but the time has come for all men everywhere to repent." We compare Christianity then with other religions, not with a view of compromising but that we may see more clearly the need and duty of sending forth missionaries to supplant them by the glorious gospel of Christ.

#### SCRIPTURE LIGHT

Some forms of false worship mentioned in the Old Testament:

1. Baal worship, Num. 22:41; 1 Kings 21:3; Jer. 2:8 and 19:4-6.
2. Moloch, Amos 5:26.
3. Chemosh, 1 Kings 11:7, 8.
4. Milcom, 1 Kings 11:5.
5. Ashtoreth, Judges 2:13; 1 Sam. 31:10.
6. Dagon, Judges 16:23; 1 Sam. 5:2-7; 1 Chron. 10:10.
7. Rephan, Acts 7:43.
8. Nisroch, 2 Kings 19:37.
9. Rimmon, 2 Kings 5:18.

#### In the New Testament

10. Jupiter, Acts 14:13.
11. Mercury, Acts 14:12.
12. Diana, Acts 19:26-35.
13. Justice, (Vengeance A. V.) Acts 28:4.
14. The Twin Brothers, Acts 28:11.
15. "An Unknown God," Acts 17:23.
16. Devil worship, Rev. 9:20, 21.
17. Apollo, (margin R. V.) Acts 16:16.
18. Worshipping of angels, Col. 2:18.
19. The theosophy of Colossal, Col. 2:23.
20. Judaism, Acts 2:5, 8-11, etc.

#### The attitude the Jews were to take toward false gods

21. Not to worship, Ex. 23:24.
22. Not to covenant with them, Ex. 23:32.
23. To destroy their images, Deut. 7:25, 26; Deut. 12:2, 3.
24. To seek no knowledge of them, Deut. 12:30, 31; Josh. 23:7.

#### The New Testament attitude

25. Gentiles no longer have excuse, Rom. 1:18-21.
26. The times of ignorance have ceased, Acts 17:30.
27. The fullness of time has come, Gal. 4:4.
28. The nations hopeless without God, Eph. 2:11-13.
29. Our indebtedness to the unevangelized, Rom. 1:13-16; 2 Tim. 2:10.
30. The burden of duty we cannot shift, Matt. 28:19.

If all the above references are used the hour will be taken up without questions. Yet every meeting ought to have some time for open discussion and general questions. Some one ought to be prepared to discuss briefly the points of contrast between Christianity and the main religions of the world—Bhuddism, Hindooism and Mohammedanism. Those societies which have taken up the work of the missionary circle will be prepared to do this. It is a good time to urge those who have not to do so. Circulars will gladly be sent by the writer on application.

A word about Bhuddism, Hindooism and Mohammedanism. A speaker at the Parliament of Religions asked, "How many of you have ever read the life of Bhudda?" Only two hands went up. "How dare you then judge Bhuddism," continued the speaker. The answer might have been made that the fruits of Bhuddism in the degradation of its devotees, its idolatries, its failures to cause progress in all these centuries is sufficient cause for judgment without the study of one whose birth can not be fixed within 200 or 500 years, whose early life was spent